The Bombay Guardian.

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WEEKLY REVIEW.

—For a long time no event has excited such attention in the Native community as the marriage of a Brahmin widow last Tuesday. The marriage took place at the house of Rao Bahadoor Moroba Kanoba. We should think that there were at least 1,000 persons present. The friends of reform were there in full force, and evidently considered it a red-letter day in their Calendar. The interest in the proceedings had not been diminished by a great meeting of Shastris, Pundits and others at the Thakoordwar temple, on the previous Sunday, when, in the presence of about 1,500 persons, the Shastris warned all concerned to have nothing to do with this 'vile business.' It is matter of congratulation that the bride and bridegroom had boldness to go forward in face of all the obstacles interposed. The marriage was performed by a Bhut, with the usual idolatrous ceremonies, (which is no matter of congratulation). The bride had been married to her first husband at the age of nine years, but was left a widow eight months after. She is now seventeen. It remains to be seen what the effect of this example will be.

The ritual connected with a Brahminical marriage is excessively elaborate. An Essay on the subject by H. T. Colebrooke Esq. may be found in the volume of the Asiatic Researches for 1803. A cow is one of the principal parties connected with the transaction. There are oblations, ablutions and mantras without limit. Here is a specimen of the addresses made by the bridegroom to the bride: "May the regents of space, may air, the sun and fire dispel that anxiety which thou feelest and turn thy heart to me. Be gentle in thy aspect and loyal to thy husband; be fortunate in cattle, amiable in thy mind, and beautiful in thy person; be mother of valiant sons; be fond of delights; be cheerful; and bring prosperity to our bipeds and quadrupeds. First (in a former birth) Soma received thee; a celestial quirister next obtained thee; (in successive transmigrations) the regent of fire was thy third husband; thy fourth is a human being, etc." There is a stone upon which the bride places his foot; a fire around which the bride and bridegroom walk. A multitude of gods are invoked. The most material of all the rites is the bride's stepping seven steps; the marriage is complete and irrevocable when the seventh is taken and not before. She is conducted by the bridegroom and directed by him to step successively into seven circles, while the following texts are uttered: 1. May Vishnu cause thee to take one step for the sake of obtaining food. 2. May Vishnu cause thee to take two steps for the sake of obtaining strength. 3. For the sake of solemn acts of religion. 4. For the sake of obtaining happiness. 5. For the sake of cattle. 6. For the sake of increase of wealth. 7. For the sake of obtaining priests to perform sacrifices.

—The Bible speaks of some who 'professing themselves to be wise, become fools,' and an instructive book might be written about the signal follies of philosophers. At the present day there are many who are in a fair way to signalize themselves as egregious fools through the influence of a plausible but dangerous principle, viz., that it is a mark of enlightenment and intellectual superiority to entertain the exact opposite of any opinion that is very generally and has long been believed. A Mr. A. Cameron (we do not mean to say that he is one of the wise men, for we know nothing about him except what his letter tells us) is endeavouring to persuade the people of Calcutta to give him the means of searching N. W. Borneo for a race of people who have tails and live in trees. He says:

"When I was in Sarawak, I met now and then with traders who had been in the Kyan country to the north-west of the Northern Peninsula or projection of Borneo, who gave me detailed and definite accounts of a race of men (not the *orang utang*) who dwelt among dense forests, living up trees (which are of gigantic size) with their wives and children, with their bows and arrows and other rude implements whatever they may be. They lived entirely by hunting, and had no sort of agriculture. I do not recollect now, after the lapse of such a long period, whether I was informed that they made use of fire, or whether they cooked at all. They went, of course, entirely naked. They had no intercourse with any other people, and spoke a gibberish of their own. It was only now and then that Kyans, Malays, or Dyaks, ever came upon their leafy habitations, when of course a speedy retreat was beaten by the strangers. These accounts by people who had been in that part of the country, were confirmed by other Dyak tribes, and by Malays."

The Calcutta people are credulous indeed if they go in for this sort of thing. Mr. Cameron has a singularly defective memory; he does not recollect whether he heard that his monkey friends cooked or not. Another strange thing is that Dyaks, Malays and all knew about them, and yet never told any body but Mr. Cameron. We recommend the gentleman first to explore the South of India and see if he cannot find the descendants of Hunooman's monkey followers. They would furnish material for a good Native army. Should any one in Bombay feel desirous of aiding Mr. Cameron's enterprise, the *Indian Daily News* will receive subscriptions and hand them over to the Bengal Royal Asiatic Society.

LANOWLEE.

(Communicated.)

A visit to this large and growing Railway station excites a variety of feelings in the mind; and, if one is not a Railway official, these feelings cannot be all of a pleasing character. Here is a European community consisting of station-masters, foremen, workmen, drivers, guards, &c. with their families, living in a kind of rude independent comfort, without any marked differences of social position, and without any trace of those institutions which we are accustomed to associate with the preservation of social order and respectability. There is neither priest nor prophet, neither preacher nor teacher in Lanowlee. There is a chapel, which began to be built four years ago, and is now nearly finished. But before deriving much comfort from the existence of this building, one would require to be assured in the first place that some one will be found to officiate in it, and in the second place, that the people will be induced to attend the service. It is to be feared, that after so long an absence of the ordinances and observances of religion the majority of the people have learned to care very little about them. Divine service was held recently in Lanowlee in a room at the Railway station, at an hour which, it was hoped, would prove convenient. Intimation was given by circular on the day previous. The attendance at the service, however, was very discouraging; and if a deliberate attempt had been made to produce disturbance by noise and bustle outside, it could not have been done more effectually. There are, indeed, in a good many of the people lingering traces of good habits formed under more favourable influences. In the house of one excellent woman, the widow of a deceased servant of the Company, one or two of the children of the place receive an elementary education. In one house after another are to be found children that one's heart yearns over, doubting what sort of preparation they are likely to receive for the duties and trials of life. Even should the chapel come to be used some day, and the few who enjoy a day of rest be prevailed on to attend, the routine of the church service will go only a very short way to meet the wants of the case. Frequent visitation from house to house with individual addresses is much more likely to be of use. Although there are many changes, the residence in several cases continues for years; and there is time to form an intimate and affectionate acquaintance. It is with a feeling much the reverse of hopeful that we ask the question, Where are those fitted to be the spiritual guides and pastors of the few sheep at Lanowlee? What likelihood is there that a good shepherd will be found?

"And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." These words of Scripture have been forcibly brought to mind by a very remarkable event that has just occurred at Madrid, and of which an account will be found in our Epitome. At

the very time when the Spanish Parliament were debating the question of religious liberty, some workmen who were engaged in making some improvements in one of the public places, came upon the calcined remains of innumerable victims of the Inquisition. Those who contended for the faith and perished in the flames three or four centuries ago, have been permitted by this remarkable providence, to commingle their testimony with that of the Christian men and women who are now preaching the pure Gospel in Spain, and to give a sublime and unearthly emphasis to the protest now being lifted up against priestcraft. Who would have believed it possible that any such remains as these should be exhumed at this late day? But there, in one of the crowded public places of the Spanish capital, just a few feet from streets where multitudes have been daily and nightly moving for centuries, these relics have been found, layer under layer, so preserved that the female sufferers have been distinguished, and the instruments of torture and death identified. The priests that so delight in relics, what say they to these? An *auto-da-fé* was one thing to the Spanish people in the 16th century, and a very different thing in the 19th, and Romanism willingly leaves buried in oblivion the evidence that she formerly tortured and burnt all who embraced the words of Christ without asking permission of her priests. Here is a resurrection little looked for, and no wonder that it should have carried dismay to the priest party in Spain. Happily, the largest publicity has been given to the discovery by the use made of it in the Cortes the very next day. The event found a fit orator and the question of religious liberty was irrevocably decided. The earth discloses her blood and shall no more cover her slain. In the place of the *Quemadero* in Madrid, 'the holy and apostolic' church of Rome is pilloried in everlasting infamy. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." How is he avenging them? By causing the book which contains their inspired words, to exclude which the Inquisition was established, to be now accessible to the Spanish people in their own tongue, and by sending earnest preachers of the Gospel to declare without molestation the sweet invitations of the Saviour of sinners.

We should apologize for so great delay in noticing Mr. Narayan Vishnu Joshi's "Poona, Ancient and Modern." This is a handsomely printed Marathi work of about 200 pages, dedicated to the Rev. Baba Padamanji. The introductory portion treats of the topography and natural characteristics of Poona. The body of the work treats of the history of the Marathi capital as illustrated by the various memorials of its former greatness, and by the more recent movements of the English rule. A great many interesting notices occur. In 1823 a Brahmin widow was burned on the funeral pyre of her husband, and losing heart, endeavoured to escape from the flames; she was very badly burned, and the English authorities had her carefully treated, but she died in three days. At the marriage of the Brahmin widow last Tuesday, we were told by a young man, one of the guests, that the remarriage of widows was a most irreligious thing; when we asked him what he thought about the burning of widows, he said he thought that highly religious, but it had been unhappily put a stop to by the English authorities. Many no doubt still think as he does; as they cannot burn the widow, the next best thing is to make her as wretched as possible. However, many think differently, and 46 years have witnessed some change. But to return to "Poona, Ancient and Modern." The notice above referred to, is followed by that of two Colporteurs sent from Ahmednuggur with Christian books, who were arrested and put in confinement by the English rulers. If we remember rightly the men were sent from Bombay. They were compelled to return. But it is impossible to refer particularly to the many interesting notices scattered over the work, which seems to be written in an impartial spirit with a desire to give credit where due. The book is fitted to be useful to many. It may be obtained from Mr. Ramchundra Junardun, University Rooms, Town Hall.

There is a High Church movement to establish a bishopric in the capital of Madagascar. In the Sandwich Islands, where the entire population had been christianized by the blessing of God on the labors of the American Board, a bishop of the Church of England sent out a few years ago by the High Church party, is doing his utmost to pour contempt on the Missionaries and their work, and win the people over to the recognition of himself. There has been from all parts of the Christian church a strong protest against this wretched and unscriptural mode of procedure; but so far from repenting of their deeds, the offenders seemed disposed to repeat them. Madagascar is a large and populous island, and there is ample room for all who are disposed to prosecute true Mission work for Christ, without their interfering with each other's labors. The Church Missionary Society has a Mission in the Betsileo Country, on the East coast of Madagascar, and we earnestly hope that they, equally with the London Society's missionaries, may be unmolested in their work.

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SATURDAY, JUNE 19, 1869.

THE CHURCH AND PETER.

"A Convert to the true faith" (see our last issue) considers us as 'a heathen man and a publican' because we do not 'hear the church.' We should be glad if our correspondent would look at the passage which he quotes, and its context; and as the question, What is the church? is a very important and fundamental one, it might not be amiss if he should look at all the passages in which the word 'church' occurs in the New Testament. He will find, for instance, that never once does it signify the clergy or the priesthood. The original word (*ekklésia*) signifies simply 'assembly,' and is used three times in Acts xix. in that simple sense. It is used generally in the New Testament in these three senses: first, to designate the entire body of believers; 2, the believers in a particular city; 3, a particular congregation in a city; e. g. 'Nymphas and the church in his house, Col. iv. 15, also Rom. xvi. 5, 1 Cor. xxi. 19, Phil. ver. 2. And it is in this last sense that the word is used in the passage referred to by our correspondent, Matt. xviii. 17, where the case is supposed of a ground of complaint which one member of such a church has against another, and which, failing other means of getting satisfaction, he is to make known to the church that the offender may be excluded. First, tell him his fault between thee and him alone; then in the presence of witnesses; finally to the church. Certainly it is not the universal church that he is to tell the thing to; nor is it to a body of clergy, or to a priest; but simply to the body of believers with which both parties are in communion.

Now what are we to think of the regard for Scripture shown by those who build upon this simple text the enormous superstructure of the Romish Church and require all the world to believe that plenary power to determine all articles of faith and all obligations of Christian conduct resides in that church?* Because Christ says that a body of Christians in a certain place are to adjudicate concerning a grievance that one member of that body has against another, therefore every Christian in the world is bound under pain of everlasting perdition to receive and follow all the teachings of Rome as the very and the sole teachings of God. This is worse than the philosophic phantasy of a legion of angels dancing on the point of a needle, since it also denies the legion of angels access to a large and goodly garden. It makes nothing of scores of texts; it makes every thing (except the obvious meaning) of a single text.

But, no, there is another text to which we are referred, and in which we are asked at once to find the supremacy of Peter and that of the Pope. "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

First now, with regard to Peter's alleged supremacy over the Apostles. Did our Lord clothe Peter with power to teach the other Apostles, so that to hear Peter should be the same as hearing Christ? Did he make him Pope over them? Were they to hear the word of God at his mouth? Nothing of the sort. Christ distinctly said to them, One is your Master, even Christ, and all ye are brethren. Some of them came once asking, which of them should be greatest? His answer intimated that such a question was heathenish: 'The princes of the Gentiles exercise dominion over them, but it shall not be so among you.' But the whole history of the planting of the church, as it is given in the Acts and in the Epistles, show plainly that Peter neither dreamed of arrogating, nor the others of conceding such a claim. Not a shadow of it presents itself any where. Paul on one occasion resisted Peter to his face because he was to be blamed; and in his epistles he speaks of the church being built upon the foundation of the apostles

* Our correspondent is not singular in using this extraordinary logic. In a Roman Catholic book published with episcopal approbation, we find the same desperate clinging to this text: "Suppose a man hears one church, how can he also hear another which contradicts it? If he is bound to hear both, how shall he escape being as a heathen man and a publican? If he hears either, how shall he escape, or if he hears neither, how shall he avoid, the censure of the Saviour?"

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and prophets, Jesus Christ being the chief corner stone. And in like manner Peter himself in his first epistle, says: "The elders which are among you I exhort who am also an elder (presbyter); and when the chief Shepherd shall appear, ye shall receive a crown of glory."

But what does our Lord really mean by the words addressed to Peter? Peter had been the first of the apostles to exercise and distinctly express that faith on which the entire Christian church rests: "Thou art the Christ, the Son of the living God;" and our Lord took occasion to intimate that there was to be a similar precedency afterwards, when the time for the upbuilding of the church should come. 'When thou art converted, strengthen thy brethren;' and between the Resurrection and Pentecost, Peter was enabled to do this. On the day of Pentecost, Peter was foremost in preaching the Gospel to the Jews; and some years after, the preaching to the Gentiles was commenced by him in the house of Cornelius. In this sense the keys were given to him specially. But our Lord uses the same language in addressing all the apostles, showing conclusively that all idea of subordination of the rest to one, was far from his mind. 'The unlimited power to loose and bind sinners' is theirs as much as his.

But after all, of what kind of consequence is it to our correspondent to show that Peter had supremacy over the other apostles? Supposing he could show it, what has this to do with the Roman Catholic church? It cannot even be shown that Peter had any thing to do with the church that was in Rome in his own day; and there is a mighty interval, an overwhelming difference, between that church and the church of the Pope. The church of Rome was simply one of hundreds of churches, all standing on exactly the same level of prerogative. The church of Rome held that great system of doctrines which is exhibited by Paul in his epistle to the Romans; and this system is the system of Protestants, not of Roman Catholics. In the last chapter of that epistle we have almost all the members of the church particularly mentioned, but there is not the slightest trace of any Pope; there is not a word of reference to Peter. Nor in all the New Testament is Peter in a single instance connected with the church at Rome. If Peter was head of that church, it was a most audacious thing in Paul to write a long letter to tell them what the true faith is. The modern Popes of Rome will not allow this apostolical exposition to circulate in Rome; and if Peter had been what they say he was, he would certainly have not allowed it.

Our correspondent asks where our church was for fifteen centuries? We answer that she was where prophecy placed her, in the wilderness. "Wide is the gate, and broad is the way, that leadeth to destruction, and MANY there be which go in thereat: because straight is the gate and narrow is the way which leadeth unto life, and FEW there be that find it." There were but 7,000 of the true Israel out of the millions of the Jewish nation, in the days of Elijah; so it has generally been, both under the former and present dispensation. The world knoweth it not, even as it knew him not? We suppose that even in Protestant lands, they who are living branches in the true vine constitute but a small minority. The church of Christ, during the dark ages, was only present as a sufferer in lands where it was death for a man to take the word of God as his guide; she was not present in the places where lordly prelates studied the art of keeping the people in crassest ignorance, and the art of replenishing their coffers by means of the misguided religious sentiment of men; nor was she present in Councils like that which condemned Huss and Jerome to the stake.

SIMPLE LESSONS FOR EARNEST LEARNERS.

II—THE SOLACE.

John 16: 33.

The last supper was finished in the upper chamber. The ordinance was appointed to be observed in the church till the Lord come again. Jesus had washed the disciples' feet and therein taught them a lesson of humanity—taught them how they ought in honour to prefer one another. The last address of Jesus to the disciples before He suffered was then entered on,—that address which shows so plainly the overflowing tenderness of the Redeemer towards His own. Jesus assured the little company in the upper room that prayer in His name would secure an answer from the Father; He promised to send the Comforter to lead and guide them into all truth; He taught them in the parable of the vine and the branches how intimate is the union between Himself and His people and how necessary that union is for their spiritual life and growth: and He left them the priceless legacy of His own peace to keep their hearts and minds in the love and fear of God. Having finished His discourse, Jesus lifted up His eyes to heaven and commended the disciples to His Father. The address and the prayer seem to have calmed the troubled hearts of the disciples at least for a time, just as Christ's "Peace, be still!" had lulled to rest the storm that swept the sea of Galilee.

It is to the closing words in the Redeemer's last address to His followers that we at present invite attention. The language is very simple and very solemn. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Here Jesus tells His little band why He had spoken to them so earnestly and so tenderly: it was that in Him they might have peace. Their hearts were greatly perplexed and grieved. Their Lord had again and again told them that He would suffer and die. They were slow to believe this declaration. It ran counter to all their ideas of Messiah's glory and of their own coming greatness in His kingdom. They seem to have thought all along that He was using language which was in some way figurative when He told them of His approaching sufferings. And when at last they began to realise the full truth, their minds were greatly troubled, distracted, utterly perplexed. How could they give up for ever all the glorious hopes they had fondly cherished; and even if these must needs be let go, how could they bear the parting from their beloved master and Lord? It was to calm and comfort them that Jesus spoke.

These words of the Lord are addressed to His disciples now as much as to those who first heard them. In me, ye shall have peace; in the world, ye shall have tribulation. There is here a double *contrast*: Me, the world; peace, tribulation. To go a little more into detail; on the surface of the verse there are four things we would notice. The *solace*, the *warning*, the *exhortation*, and the *victory*. These embrace the four clauses. It is of the first of these we would treat of now,—the *solace*—"these things have I spoken unto you that in me ye might have peace."

In me ye have peace; peace I leave with you, my peace I give unto you. These are sweet tranquilising words falling from the lips of the Prince of Peace. Our Redeemer leaves His own peace as His legacy to His church. And He is the executor as well as the testator. He gives the peace which He leaves. It is Jesus who gives peace with God and peace of conscience. Sin has wrought war and havoc in our nature; it has set the conscience in opposition to the will, and both in opposition to God. It is Christ who takes away the enmity between us and God and who removes the soul's anarchy by healing up the breach which sin has made in our nature. The chastisement of our peace was on Christ and on Him alone.

The peace which Jesus gives is a delightful tranquility which pervades the whole soul. This calm of spirit is as far different from the lull of indifference or the sullen stillness of blank despair as is a limpid spring from the foul waters of a pestilential swamp. It is a holy serenity of mind pervading the whole inner man. It is as a river gliding on to the tranquil ocean of eternal rest, and it is too deep and smooth in its flow to be easily ruffled by the gusts that stir to the depths the lakes and pools of earthly delights. It makes the soul like a sea of glass reflecting the azure of a cloudless heaven. It "keeps" the heart and mind because there is no dread of real danger here or hereafter.

The peace which Christ bestows on me flows from the appreciation of what Christ has done for me. When I, a helpless sinner, put my whole trust in Immanuel as my Redeemer, He takes away my sin, purges my conscience from guilt, removes all ground of condemnation, brings me into God's favor, and conforms me to His own likeness: and from a full appreciation of what my Lord has thus done for me and of the state into which He has brought me, arises a holy, happy, joyous peace which permeates my whole being. There can be no peace where there is not *security*: but in Immanuel's hands my soul reposes in the fullest safety and has no fear of danger. Christ Jesus is His people's Lord and King, their Friend and Elder Brother; and no power is able to pluck them out of His hands. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day." This is the ground of the believer's peace. And this peace of Christ is always conjoined with full trust in the abiding love and providential care of our Father in heaven.

"These things I have spoken unto you that in me ye might have peace." These words point to Christ's earnest desire that His disciples in all time, should have peace in Him. This is His wish for the world. This is the object for which all His words were spoken, for which the Bible was written. For this the Son of God veiled for a time His heavenly glory under a human form and suffered in His people's room. He died, the just for the unjust, that He might bring us to God,—that the cause of enmity might be taken away and that we should receive God's own peace and favour and attain to a holy, peaceful heaven.

"O that thou hadst hearkened to my commandments! Then had thy peace been a sa river and thy righteousness as the waves of

the sea." So said the Lord to Israel of old. And God's way of peace is the same still, for "this is His commandment, that we should believe on the name of His Son Jesus Christ and love one another as He gave us commandment." "Being justified by faith we have peace with God through our Lord Jesus Christ." Immanuel's words were spoken that in Him we might have peace. Fraught with heavenly instruction and consolation, His words distil like the dew and drop into some hearts and consciences with resistless tenderness and power.

Reader, do Christ's words fall thus on *your* heart? Listen to them, receive them, believe them, come to Him when He invites you, put your whole trust in Him, and He will give you peace with God and fill your soul with a deep, sincere, eternal serenity which the world can neither give nor take away. And when you get this peace which Jesus alone can give, would you know how to cherish and enjoy it? Look on to Christ, listen on to His words, read them, ponder them, delight in them, let them pervade your whole thoughts and words and doings. "Great peace have they who love Thy law and nothing shall offend them." OMEGA.

THE AMENS OF CHRIST. XXXII.

"VERILY *I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray.*" Matt. xviii. 13.

Lost of God! Is it possible that one of God's creatures should be lost? The universe is vast, and it is a very simple matter for a creature to get beyond the limits within which it is at home, and wander darkling. A simple matter to lose the power of self-direction, and enter a region where what we know and what we see are in contradiction But lost to God! how shall this ever be? The universe is vast; but whither shall we flee from God's Spirit? All creation is but as a speck of dust in the palm of his hand. Shall we ever wander to a region where the omniscience of God shall not compass us about like the atmosphere, and where we shall not live and move and have our being in all his perfections?

The divine perfections may compass us about and interpenetrate us, and yet we may be lost to God. The blind man is lost to the light of the sun, though it be perpetually descending in a mighty torrent all about him; the deaf man is lost to the music of the grove and of the human voice, to the artillery of heaven and the mimic thunder of earth. The sensualist is lost to all that is refining and elevating in woman; the drunkard is lost to all considerations of his own good and the good of others; he that committeth sin is the servant of sin; the transgressor has departed from the living God; unbelief has destroyed the communication between him and God; he is lost to God.

Lost to God, inasmuch as he is without the knowledge of the true God. Whatever knowledge he had, sin has vitiated it; like a drop of fiery and fatal acid in purest water, quickly corrupting the whole. Lost to God, inasmuch as the will of God is displaced for his own will; he is become a god unto himself, and has substituted a decalogue of his own for that which God gave; where God wrote Do not, he has written Do. Lost to God, inasmuch as he has lost the sense of dependence upon God, and is under the sad delusion that he is sufficient into himself. Lost to God, inasmuch as he is now the victim of a deceitful heart, that knows how to palm off upon him all manner of lies about all things to which his moral nature stands related. Lost to God, since he is without the sense of God's love and consequently without the conception of true happiness. And finally, he is lost to God, seeing that he is utterly without the faculty of self-restoration. No experience of the bitter evils of his own way, will of itself suffice to restore harmony between him and God. God, in his infinite wisdom, has seen good to extend to man the amplest opportunity of showing how far he could in his own strength and by the light of nature climb heavenward; and lo, the highest heaven to which, under the most favorable combination of circumstances possible, he was able to climb, was Olympus with its Jupiter, Mars, Venus, Bacchus and the rest,—instead of heaven, a painted and gilded hell.

Alas! the world is full of the lost. And these all have hold of one another in such a way, that to the gravitation of one you must add that of all the rest, to know the ruin of each. The lost are as many as Christ came into the world to call; as many as he commanded his Gospel to be preached to. So it appears that they are not lost to God in the sense that God has lost his interest in them. The divine perfections make it impossible that God should ever make light of sin, or deal with sinners in a way to disguise his infinite and undying hatred of sin. As the blissful destiny of all beings is bound up in the divine will, the violation of that will is an onslaught on all the happiness of all creatures, and requires a tremendous expression of wrath from a God of love. In Christ the wisdom of God has solved all the problems of the case. If the salvation of the sinner awakens such incomparable joy in the divine Recoverer, how fearful must have been the loss from which he is recovered.

Not merely the Shepherd but the ninety and nine rejoice in the recovery of the wanderer. They praise God continually for all that he is to them; but when the lost one is brought back they gain a new discovery of the depths of that love which constitutes all their happiness. The sinner tells the angel what the angel could never by himself have learned. Once saved, does God's interest in us diminish? This is not what the Saviour teaches. He has in mind particularly the Pharisee. He reasons with him on his own ground. You think that you need no repentance; have always dwelt under the shadow of God's wing. If this be so, then surely you ought to know that God delighteth in mercy, and rejoiceth in the salvation of the lost. And if he has manifested himself to you, it is that in you he may be manifested to those that know him not. Even in blessing you he thought of the unblest.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM CXXXIX. In this Psalm faith exhibits her conquests, and the trophies of human genius in Iliads and Æneads are found to be insignificant in comparison.

2. My thought afar off; before I myself am conscious of it.

4. How the multitude of muscles in the tongue are made to play in the chamber of the mouth in order to produce articulate words, choosing with perfect accuracy out of hundreds of thousands of movements the one that is needed, this is a thing one may study for years without comprehending more than the A. B. C., of it. Some mind must be intelligent of all this; the mind of the Creator, in whom we live and move and have our being.

6. It is high: some make rapid and constant progress in the knowledge of the ever-blessed God; the more they know the more seems to be known; this does not however take from the preciousness of their knowledge.

8. Thou art with my living spirit when it returns to Him that gave it; and with my dust when it returns to the dust of the earth.

7-12. The history of Jonah illustrates.

13. The beginning of my being was in darkness.

14. If men know anything they ought to know this right well; but few do. It would take a man a life time to study the natural theology of his own body.

15. As completely out of sight as if in the profoundest depths of earth.

16. A vain philosophy of our own times refuses to hear of any *plan* in nature. When the philosopher was a mere fætus there was not, we are to suppose, any plan of his mature being present. The inchoate members carried with them no intention of the future development. The philosopher came undesigned into being. Design can kill a man, it cannot produce him. Thus imbecility and philosophy kiss each other.

17. Man's thoughts find utterance in speech; God's thoughts are uttered in all his works and in his providence. Thy thoughts unto me; God's thoughts, freighted with love and wisdom, make their way by a thousand avenues, every day, to the heart whose portals are opened by faith.

17, 18. God with me and I with him.

21. Most men reserve their strength of feeling for those who injure them or speak against them; but the Psalmist's resentment was awakened by those who sought to overthrow religion in the land. Many a man in similar circumstances has allowed himself to be conciliated by such; on political grounds he has shown himself friendly to those who were propagating some scheme of falsehood.

23, 24. While I denounce and resist the wicked am I myself wicked? Searching others do I forget to search myself? Lord, search thou me, and if there be any evil in me of which I am unaware, make it plain to me.

Epitome of News.

SATURDAY,—JUNE 12, 1869.

—The Rev. Mr. McMordie furnishes the *Times of India* with an account of his escape from the wreck of the *Jhelum*. We make some extracts: "Mrs. McMordie, a Parsee, and I were in the cabin, when about 9.30 a.m., the Captain rushed in with the cry, 'The ship is broken! To the bridge!' He caught my wife and almost carried her up to the bridge, or small deck, which was above the cabin. I followed close, and the Parsee came too. We then saw what had occurred. The ship had been struck by two seas, one fore, the other aft; and though not sundered, was broken across the middle, right between the two boilers. The waves broke over, the halves separated, the two boilers sank each its own end of the two halves, prow and stern were raised up high, a funnel fell, a boiler was broken off, and the hinder part of the ship with many of the people on it floated away. Our end was still in such a position that our deck could not have been at much less than an angle of 85°.

"A sea stove in the cabin and we on our little bridge which served as a raft, were carried off free from the rest. Many of the poor people left behind jumped down and got to our raft. The tide was coming in, the great waves came thundering on, parts of our raft were broken off, the whole was like to go to pieces any moment; we stood on it sometimes up to the middle in water holding on by the uprights that formed the railing, the waves swept us off once or twice, the captain who was swept off also saved Mrs. McMordie, and, with the help of a sailor, I too clambered up on the raft again. The captain got four men to hold up the ship's flag which happened to be tied to part of the railing of the bridge. This served as a sail, and carried us on all the more quickly. We were not in sight of land when the ship broke. We drifted over the bar, and after three or four hours of weary, anxious suspense, we came to shore on the nothern bank of the Nerbudda,

near the village of Ambeta, about 35 miles from Broach. Between 30 and 40 thus came to land. We found that many had reached land before us on broken pieces of the ship."

The survivors did not receive much kindness in the villages, except from a Parsee. The Steamer was in 15 feet of water (drawing 4) when she foundered.

—Mrs. Finlayson (at Calcutta) has been committed to the Criminal Sessions, on a charge of causing hurt.

—*Times of India*; London: "The trial for murder of Chaloner, who shot Ensign Whitaker of the 53rd for seducing his sister, (in Quebec) has taken place. The jury were locked up until morning, when they returned a verdict of 'Not guilty.' An attempt was made by the dense crowd of persons in the court-room to mark their approbation of the result, but the demonstration was quickly suppressed. Chaloner was loudly cheered outside the court house.

—*Mofussilite*, June 8: "Two soldiers of the 79th Highlanders died yesterday in the Meerut fort from heat-apoplexy—one was found dead in his bed. Two passengers laid prostrate by heat-apoplexy were taken out from the Sunday morning up-train, one at Allyghur and one at Toondla. On the same day a guard of the E. I. R. died at Toodla from heat-apoplexy."

—*Pioneer*: "We hear, that a guard in charge of a train on the Jubbulpore line was found dead in the break-van on Monday last. The cause of death was probably heat-apoplexy."

—The *Bombay Gazette* writes in a high strain of laudation of Mr. Crawford's new markets which are to be opened in a few days.

—Same; London: "The half penny *Echo* is now pronounced a success—that is, a paying speculation. It will no doubt be followed by a half penny morning journal. London is the only place where such an experiment could have succeeded and very few would care about running such a risk as the proprietors incurred. In the first instance they lost enormously. I am told one secret of their success is that the printing machine which turns off 80,000 copies an hour is of French make, and costs about a third only of the American machine, besides saving much manual labour in the subsidiary processes."

MONDAY,—June 14:

—*Times of India*: "On Friday night last, a European fireman named Charles Johnston, lately in the employ of the G. I. P. Railway, who resided in Nesbit Lane, Byculla, was murdered by a man named Hutchinson. There is reason to suppose that ill-feeling existed between the two men, who lodged in a house behind the Nawab's bungalow, on account of a woman said to be in the keeping of Johnston. About a week ago, Johnston was abused and turned out of the Byculla station by Hutchinson; and the former in consequence of the indignity to which he had been subjected by the latter, resolved to give up his work under the Company. On Friday night Johnston and the woman were lying on a mat in their verandah, when Hutchinson happened to come down from his room, with some bottles in his hand. He abused and struck Johnston, and it is probable that a struggle took place between the men. At this time, Hutchinson, it is alleged, went into his room and returned with a hammer, with which he struck Johnston in the face, the blow or blows taking a fatal effect, for immediately afterwards the man was found lifeless, his assailant standing by his side and abusing what proved to be a corpse."

—The following telegram has been received by the British India Steam Navigation Company from Bushire, dated 11th June:—"The *James Childs*, Kingcome, master, from Bombay to Bushire with coals, put into Bushire on fire, has been totally consumed. Crew and baggage only saved."

TUESDAY,—June 15.

—The Import and Export trade of Calcutta for the last 9 months of 1868 amounted to £32,014,094; that of Bombay to £32,235,046; that of Madras to £7,629,665.

—The death is reported from Chanda of Mr. George Barrett, of the Revenue Survey, from the effects of wounds inflicted by a tiger.

—During the cyclone of the 9th the roof of a Lock Hospital at Calcutta in which there were 106 women, fell in, killing two and severely injuring others. 100 cargo boats were sunk.

—*Daily Telegraph*, May 17: "Orders had been given by the Government of Serrano to level the ground in a certain quarter of Madrid for the purpose of laying out a new square, to be called the Plazados de Mayo. The workmen were excavating while the Chamber was debating; and during the very height of the contest they came suddenly upon some curiously blackened soil. Layers of charred wood, and rusted links of chain, which had evidently undergone the action of fire, were mingled with remains of something organic—bones, hair substances which looked, like burnt integuments and animal matter. Presently it was remembered that this very spot was formerly called the *Quemadero de la Cruz*, and that it was the identical site upon which the office of the Holy Inquisition had for many generations held its *autos da fe*. News of the discovery spread, and a constantly-increasing crowd of Madrilenos gathered to witness the dreadful relics which the mattocks of the workman turned up. The relics lay in strata of deposits, like a geogical formation—each being the record of a batch of writhing, agonised victims of the 'Holy Office.' Mixed with the cinders of the stakes to which the poor heretics had been bound were rib-bones and thigh bones licked by the flames; skulls scorched and split in the winding-sheet of fire; fragments of calcined skin and ligament; pieces of woollen clothing, the tatters of that yellow *San Benito* which the condemned were made to wear; braids of plaited hair, not quite destroyed—a testimony that women as well as men had suffered in that ghastly place; and lumps of misshapen stuff, jet-dark and unctuous, which were pronounced to be the remains of actual flesh—muscle and fat melted down from human creatures 'for the glory of God.' Then there would come a layer of sand and soil, covering the next stratum of the same hideous signs; and thus the labourers dug from deposit to deposit, till a large heap of awful relics was presented to the shuddering people of Madrid. The old *Quemadero* was visited night and day by people anxious to see with their own eyes what the priests, who spoke against religious liberty, had once done in the name of religion. An accomplished orator, Senor Echegaray, made the discovery his theme next day in the Cortes. Had the dead themselves appeared in the assembly, clad in the yellow garment of agony, with blistered bodies, with tongues blackened and burned, the thrill of horror could scarcely have been more intense than that which was excited by the young Senator. He made the very bishops and canons before him listen awe-struck to the realisation of what these grim *trouvailles* meant. The electric fervour of his indignation against intolerance and his sympathy with the prosecuted ran through the whole house; and there is no doubt that the overwhelming majority which has pronounced for religious liberty in Spain henceforward and for ever, was greatly due to the horrible illustrations of ecclesiastical tyranny which Senor Echegaray borrowed from that black pit in the new square.

"Mariana says that in one year—1481—two hundred and ninety-eight 'heretics' were burned alive in Seville alone, and two thousand in other parts of Andalusia. Llorente, who had access to the archives of the "Holy Office," enables us to judge still better why that piece of opened soil at the *Quemadero* is so black. He writes that the total number of the people burned alive by the Spanish Inquisition, according to its own memorials, was thirty-two thousand; and that number does not include the martyrs who suffered either in the Spanish Colonies, or in the islands of Sicily and Sardinia. The amount of victims in other European countries subject to the 'Holy Office' would raise this total to figures perfectly appalling During the eighteen years of Torquemada's inquisitorship, no fewer than 8,800 poor creatures were given to the flames."

—Another account says: "These excavations have not only confirmed tradition as to the spot, but have revealed something of the sad and cruel deeds themselves. The remains of the fires have been exposed in regular layers of long black bands, some of them of 150 feet in length, and of varying thicknesses, with the spaces between them, which are from one to two feet, filled in with earth. A new road has been cut right through the spot, at a level of some twenty or thirty feet, and the cutting thus effected having been neatly faced, leaves the original sandstone and clay formation each side like a wall. There the black bands alluded to are distinctly seen, and at first sight seem like geological strata They are the veritable remains of the Inquisition fires—pulverised and blackened earth and coal, greasy even yet with human grease. Pieces of burnt clothing, calcined bones, and partially burnt hair have been taken out. All Madrid has been to the spot, and thousands have carried away some of the black mass itself or of the cruel records found in it."

—*India Prakash*: "The fact that the Hindu Law does not declare the remarriage of a Hindu widow invalid is already patent to the world; but if any doubt existed on this point, we think it would be useful to the orthodox party to note that the validity of such a marriage has been unreservedly declared by Act XV. of 1856. Although individuals may consider that the heroic couple and those who side with them have fallen from the purity of Hindu life, and that they ought not to have any caste intercourse with them, still we think they would do well to remember that the eye of the law is upon them, and that they will find themselves very inconveniently situated if they exceed the proper limits of legitimate discussion."

WEDNESDAY,—June 16.

—The *Mofussilite* announces the death of Mr J. Stanley Dilley, editor of the *Lucknow Times*. The *Lucknow Times* itself thus refers to the sad event:—"We believe the death of Mr. Dilley was in a measure due to the intemperate habit of drinking, and to the effects of the excessive heat"

—*Times of India*: "Nobody seems to know why the Rana of Dholepore has been enrolled among the Grand Commanders of the Star of India. We saw it stated the other day that the chief thing His Highness encouraged till very recently was kidnapping, an occupation carried on by members of his own house-hold."

—The *Times of India* has an article in high commendation of Mr. Burgess's work on the celebrated Jain temples of Palitana We have seen the beautiful photographs of Messrs. Sykes and Dwyer which accompany the work.

—13 Pattimars loaded with cotton, are said to have been lost in the Gulf of Cambay, at the same time that the *Jhelum* was.

—The *Poona Observer* says that a Marwarree boy was taken by three Marwarrees to a certain "spot for purpose of discovering hidden treasure as the boy in question was said to be a "Pyell" (meaning that he was born feet first). The men however were disappointed, on finding the boy was unable to discover the hidden treasure, and in their fury threw him into a well. He has since been taken out dead by the Police. Their object in murdering the poor boy was, that he might not reveal their secrets to the people in the village."

The men have been apprehended.

—The *Madras Times* on the murder of Lieut. Brooking: "The prospect which this case opens up to adjutants and other European officers of native regiments is far from pleasant. It appears that a general impression prevails among the troops that the officer who stops a man's promotion on any ground deserves hatred, and that the man deserves sympathy rather than blame if he executes a murderous revenge. Yet it is the imperative duty of those officers to stop the promotion of such men as this havildar. Now that the working of the native regiments depends so much more than formerly on the native officers, it is absolutely necessary that promotion by selection should supersede the system of promotion by seniority. It is one of the greatest drawbacks to the efficiency of the native regiments that the jemadars and subadars are frequently old worn-out men who have lived their way to the position by the simple force of seniority, and it is the bounden duty of the officers in charge of a regiment to substitute for this system one that shall place in position of trust and command the best men at their disposal. But it is evident that in doing this they will cause an enormous amount of discontent and run some personal risk. The discontent must be caused and the risk encountered, we are afraid, if the native army is to be put in working condition. The fact that this wretched murderer has the sympathy of his fellows in the regiment exhibits a want of moral tone and real discipline that is in some respect alarming."

THURSDAY,—June 17.

—A writer in the *Times of India* finds fault with Mr. Howard's English Reading Books: "The native boys are but infants when they begin to study English, and they are incapable of understanding idioms and metaphors at that age

What they want is easy lessons on useful subjects, so arranged as to make them familiar with the simplest mode of construction, while their understanding is stored with information on points of general knowledge. The Christian Vernacular Society's series is superior in this respect; the language of the books is easy, and calculated to enable the student to frame original sentences without the help of a teacher. But the Society's books are not adapted for Government schools, though they are suited for the Missionary schools, whose aim is to impart the knowledge of Christianity to the pupils."

—The *Bucentaur* wrecked on the prongs, is being successfully unloaded.

—The Farrier Major of the 5th Lancers committed suicide. On his table was found a scrap of paper with these words: "Boys, beware! This is what drink brings a man to."

FRIDAY,—JUNE 18.

—*Bombay Gazette*: "Mr. Mooljee Thackersee, a Banian merchant, (who was put out of his caste for going to England about two years ago), and about a dozen other Banians intend, we hear, proceeding to Europe by the B. & B. S. S. Co.'s steamer *Neera* on the 21st instant."

—"In consequence of the precarious state of his health, the Banian merchant, Candass Narondass, who was sentenced to two years' rigorous imprisonment by the Insolvency Court last year has been discharged by the order of Government."

—"We hear that a wealthy Marwaree merchant of Hydrabad has arrived in Bombay for the purpose of making arrangements to open a firm in England, and that he intends to send five or six Marwarees to conduct his business there."

—Deaths last week, 329

—Mrs. Finlayson, at Calcutta, has been acquitted of the charge of having caused her husband the injuries by which he died.

—Velocipedes have made their appearance in Poona. The horses do'nt understand them.

—No traces of the steamer *Cheduba* have been found.

—*Overland Mail*, May 28: The French elections are over. Paris, Lyons, Marseilles, and Bordeaux return extreme Oppositionists by large majorities. The result is viewed with some uneasiness.—There have been great demonstrations at Belfast and at Birmingham against the Irish Church Bill.—Mr. Roebuck has been invited to stand for Marylebone by the Conservatives.—Three of the successful Native candidates who passed the Civil Service examination are said to be above the prescribed age. Their places are claimed by the highest unsuccessful candidates.—Mr. Washburne, the new American Minister, has been received at the French Court.—The Royal Naval Reserve has returned from its experimental cruise, which has proved highly successful.—Among the deaths recorded this week are Admiral Sir C. H. Fremantle, Vice-Admiral F. D. Hastings, Rear-Admiral W. Radcliffe, Major-Gen. H. Clayton, Capt. Scovell, R.N., Mr. H. J. Brockman, and Mr. P. Cunningham.

"The Norwich petition has been dismissed, and with this act the election assizes, as they have been called, are concluded, and we may take note of the result. The inquiry started with 111 petitions, and these were reduced by withdrawals and special hearings to sixty-three. Of these, forty-one members were declared duly elected, and twenty-two were unseated—nine Liberals and thirteen Conservatives."

"The Conference of Churchmen, summoned by the Archbishop of York, the first of a series to be held in the diocese, assembled, on May 24, at Sheffield. The Archbishop, in opening the proceedings, said the question has been asked in and about this place, 'What is the Archbishop's object in summoning this Conference?' My object is simply and solely this, that Church people, both clerical and lay, having the interests of the Church of England at heart, may meet together in one place, may advise one another, stimulate one another, and even perhaps admonish one another."

"The *Times* observes that the French elections prove beyond all controversy that the capital of the Empire has gone over to the Opposition, and not simply to Parliamentary opposition, but to dynastic opposition. The temper of Lyons is even more decided."

"The Pacific Railway will, it appears, add largely to the mineral wealth of the United States. A coal-field three hundred miles in length has been discovered on land belonging to the company. Six mines are already at work, and not only is the yield productive, but the coal itself is of excellent quality."

"A native of Bengal has been engaged in the tuition of some of the candidates at the late examination, and amongst others of the first two *unsuccessful* candidates, or, as we will call them, Nos. 51 and 52; and it appears that at once, on the list of successful candidates being published, he pointed out to his unsuccessful pupils that the ages of two of the successful Bengalis, as certified to the Civil Service Commissioners, did not correspond with their ages in the Calcutta University Calendar, and in fact that they were beyond the legal age of admission into the Indian Civil Service.

"The same discrepancy was found as regards Mr. Thakr from Bombay."

"The Madrid correspondent of the *Times*, writing of Senor Castelar's oratory, says:—

"It cannot be compared to anything you have in England, and it transcends all the merits and faults of the late Brofferio in Italy, with whose style of eloquence it has, as far as I can judge, the nearest resemblance. Senor Castelar has without contradiction, the mightiest lungs, the finest voice, the firmest faith, the stoutest assurance, the freshest memory, the most discursive erudition, the most elegant rhetoric, the most perverse logic that were ever given to mortal speaker. He begins and ends and goes through his address always at the top of his voice. The flow is incessant; the vehemence unflagging; the thread of argument, such as it is, never lost. You have heard of men chopping logic: Castelar's power lies in chopping history. He is, and has been for years, historical professor at the University. He must have hundreds of his most polished lectures by heart; *à propos* to any thing and *à propos* to nothing, down come the records of the past to illustrate the present. It is a jumble of facts and inferences perfectly bewildering. Of course some of the allusions are exceedingly ingenious, some extremely far-fetched, some wondrously common-place and claptrap. If Castelar gave you time to contradict him, you would be at little pains to prove him the most wrong-headed reasoner that ever was; but the fact is, he gives you no such time. His imagination flies and flutters before you like a will-o'-the-wisp, alluring as it beguiles you, delighting as it provokes you, till you give yourself up, bound hand and foot, over head and ears in love with the orator, content, for the while, to rave and blunder with him, to distort facts and to outrage common sense with him. This is, however, only Castelar's argument; you must wait for the peroration. Castelar's *forte* is passion; he relies for success on sympathy, and there is that in his earnestness, candour, and genuine uprightness of ends and means, which makes him perfectly irresistible. He has the noblest heart under the biggest, if not, perhaps, the soundest head. There is a good deal of the believer, of the seer, in the man; there is that which awes where it fails to convince, which satisfies you with something not to be reduced to the ordinary human standard, something to be taken with discretion, and, as it were, under protest, but not to be carped at or quarrelled with; an 'apocalypse,' as he himself calls it, which may have something in it and may turn out true. Add to this the most surprising variety and liveliness, flashes of the readiest wit and sarcasm, the most unexceptionable good breeding, good nature, and good taste, the most unerring hits with the least possible offence. Castelar is incomparable as a gentleman, however unripe as a scholar and absurd as a politician And, mind, I have never seen or heard him otherwise than in public. I have neither friendship nor antipathy to bias my judgment, and I think it is well worth a man's while to travel all the way from London to Madrid only to hear him."

TELEGRAPHIC NEWS.

London, June 9th.—In the House of Lords last night the Earl of Harrowby said he would move the rejection of the Irish Church Bill.—The members of the House of Commons last night agreed to a select committee of enquiry into the Expenditure on account of the Abyssinian Expedition. Sir Stafford Northcote seconded the proposition, and said he was confident that the result would vindicate the Home Government and the Governments of India and Bombay.—Mr. Eastwick endorsed Sir Stafford Northcote's opinion, but several members dwelt upon the excessive expense of the Transports.—The steamer *Carnatic(?)* with the Outward Indian Mails left Suez for Bombay, on the 4th instant, at 2 p.m., 2 days and 4 hours before contract time.

10th.—The Conservatives have carried the elections at Stafford.—The threatened rejection of the Irish Church Bill by the House of Lords is causing agitation.

11th.—An explosion took place yesterday in a colliery at Ferdale in South Wales resulting in a loss of seventy lives.—In the House of Commons last night Mr. Grant Duff replying to Sir Stafford Northcote said, that Colonel Haiman had resigned the guardianship of the Maharajah of Mysore in consequence of differences with the Government of India. Colonel Malleson, he said, had now been appointed his successor.

14th.—The second ballot for deciding the French Elections has terminated. M. Pagés has been returned for Paris. The final result throughout France shows that 213 Governmemt members, 41 of the Tiers party or independents, and 25 Radicals have been returned.—A short session of the Corps Legislatif for the verification of the Elections has been convoked for the 28th June.—For some days past serious disturbances have occurred in Paris and elsewhere, and on the nights of the 11th and 12th Paris was uneasy. At five o'clock in the afternoon of the 11th the Emperor and Empress drove in an open carriage through the principal streets without escort, and their Majesties were applauded by the people. Bodies of troops and artillery were subsequently posted in the Boulevards and other places. Marshal Neil and other Ministers were all night with the Grenadier Guards at the Tuileries. Some disturbances took place during the evening, but they were suppressed by cavalry who scoured the streets.—On the 12th the shops in the Boulevards were shut, and many hundred arrests were made. Great military precautions were also taken.—On the 13th Paris resumed its ordinary aspect, and all is now quiet.—The *Journal Officiel* of to-day gives a history of the disturbances which have occurred in Paris, Nantes, Bordeaux, and St. Etienne, and says the Government knew some weeks previously, what was preparing, and that justice will deal with the organisers.—The *Times* of to-day says that the second reading of the Irish Church Bill in the House of Lords is certain.—Advices from Madrid announce that the Cortes are discussing the regency of General Prim, and it is believed, when the question shall have been settled, that there will be several candidates for the throne.—The *Sumatra*, with the outward Indian mail of the 4th inst., left Suez for Bombay on Sunday, the 13th inst., at 11 a.m. (7 hours before contract time.—Telegrams have been received at Madrid from Cuba, announcing that General Dulce had been obliged by the Cuban volunteers to leave the Island, on the ground of undue lenieney towards the insurgents.—General Caballeros Rodas has accordingly been despatched to Cuba with a reinforcement of 5,000 men.—The Viceroy of Egypt, having visited Vienna and Berlin, arrived in Paris on the 12th inst., and is lodged in the Elysée Palace. The *Vienna Free Press* says that His Highness will visit the Czar and the Crimea in August.

15th.—Earl Granville will be the mover of the second reading of the Irish Church Bill in the House of Lords, and the Earl of Harrowby will move its rejection.—The Archbishop of Canterbury and Earl Carnarvon are in favor of the second reading. The debate has been adjourned.—A letter of Mr. John Bright's has appeared, in which he demonstrates the danger to the Lords of thwarting the will of the nation.—The *Great Eastern* has sailed for America with the New Atlantic Cable.—The King of Greece has returned from Corfu to Athens for the purpose of opening the Greek Chambers on the 17th inst.

New York 13th.—Mr. Fish has refused the request of the Agent of the Cuban insurgents for the recognition of the independence of Cuba, Mr. Fish holding that the Spanish Government controls the island until the expulsion of the Spanish troops.

Miscellany.

—*Madras Church Missionary Record;* Tinnevelly; Rev. N. Honiss: "*A Backslider and a Romanist reclaimed by Street preaching.*—A Catechist was preaching in a small village,

when a backslider, whom we will denominate A., and a Romanist, whom we will call B., formed his congregation. B. approved of all the Catechist said, and exhorted A., who was then a professing heathen, to attend. A replied that if the Catechist were right, B. must likewise be wrong, as Romanism and heathenism were the same. Some more conversation followed, and at last A. said he was willing to be a Christian if B. was of the same mind. Both at once agreed; both said 'let him who first apostatizes be beaten with a shoe,' (this is considered a great disgrace), and both have from that day regularly attended prayers. This is the more extraordinary as A. had previously been a violent opposer of the Christians, though he was born of Christian parents, baptized in infancy, and learnt in our boarding school. B.'s second reply illustrates a very common objection that we meet with among the heathen. The Hindoos are essentially gregarious. Nothing is more common than for a heathen to say that he is willing to become a Christian if ten other villagers can be brought to the same mind."

—Same; Telugu Mission: "We alluded in a former issue to the expected transfer of the Rajamundry District, till lately under the care of the American Evangelical Lutheran Society, to our own agency. Owing to an inadequate supply of Missionaries, that Society has for some time past found itself unable to do more than superintend the work of that District from Guntoor, a distance of a hundred miles across the Masulipatam Collectorate. Its Directors having now invited us to extend our operations beyond the borders of the latter district, and to occupy the field from which they are compelled to withdraw, we are now arranging for this expansion of our work, in the confidence that He who has thus, we believe, bidden us to 'go forward,' will enable us to do so with both means and men. We trust that we shall still share the prayerful remembrance of those into whose sphere of labour we are entering, and that the European residents in the towns of Rajamundry, Coconada, and Samulcotta, will especially aid us materially by their sympathy and resources."

Rev. F. N. Alexander: "On Sunday last, I had the great pleasure of admitting five adults and two children into Christ's Church, by baptism, in the River Godàveri near Péràram.

"They are entirely the fruit of unbought effort. A daughter of a Christian belonging to one of the elder congregations was married to a weaver belonging to the above town. Her influence has been greatly blessed. Her mother-in-law and two sisters-in-law, her husband, and his two brothers have all been won over and taught Christian truth by this one young woman. She has also taught her husband's younger brother to read, and she has been the means of influencing several families in a neighbouring village, where six heads of families have given me their names as inquirers. I only wish every native would do likewise, and we would see numbers brought to God." * * *

—The *Athenæum*, noticing Parton's work on "Smoking and Drinking," says: "Strong drink certainly meets some genuine 'want' in the complex and mysterious organism of the human body,—a want which no food can supply; it acts like a connecting link between body and soul. The process of nutrition is as great a mystery as the secret of life itself. But 'strong drink' is a perilous boon; like fire, it is a good servant but a terrible master, and has constantly a tendency to get the upper hand. When either man or woman feels that the servant would get above the master, there is no compromise possible: were the stimulant in moderate portions ten times as necessary for health or comfort, it must be relinquished absolutely. 'Strong drink' under all its shapes, from tokay and champagne to lager beer and 'Old Tom,' is a subtle and encroaching enemy, and must have no quarter shown to it. 'The life is more than meat,' and the life of the soul is more precious than the life of the body. Wherever there is a consciousness of being liable to be enticed by wine and those drinks to which wine is allied, it must be accepted as a decree which may not be changed or tampered with, that in total abstinence alone is there safety. It must be accepted as a fact, as a condition of the existence of such man or woman, that it is far better to die, if need be, than to live to be the slave of drink, or indeed of any other created thing. There is in some men a physical, and generally constitutional tendency to drink. Moderation is then simply impossible; it is a grievous delusion; and the man or woman so constituted who tries it will be sucked down by the strong current o ever-increasing temptation. It is far better to die than to live dishonoured. In this conviction we are as firm as the most ardent teetotaller can desire. We are also persuaded that they who, for the sake of giving help and example and moral support to those who are tempted in this direction, voluntarily relinquish all stimulating and pleasant drinks do a noble and generous act of brotherly kindness and charity—they give a vital help and strength to those who are weak.

"We have often heard it said by tempted and struggling victims, that the sight of other people taking 'a cheerful glass' of wine or punch without harm and without misgiving, rouses a sense of hardship, and injustice, and bitterness in their minds, as though they were accepting a degraded and pariah condition by confessing their own inability to partake and be moderate; they say that at such times a painful sense of privation comes over them, and that the thought that they may never join in the 'moderate' potations is like a sentence of perpetual imprisonment and isolation. Of course this is a morbid condition, born of weakness; but it is all the more generous and helpful in those who are "strong" to abstain.

"There are some curious facts stated with reference to the state of the brain produced by drinking, and the condition in which it is left when the habit has been overcome; also there is an account of the various asylums for the treatment of those who have been the victims of drunkenness. The cure seems to be perfect so long as the persons continue to abstain entirely, but to attempt to return to habits of "moderation" is always fatal—the very sight and smell of liquor seem, in some instances, to excite the brain beyond control. The struggles of those who are afflicted with this fatal propensity to conquer it are often heroic. Let those who are free be thankful, and have pity on the weak; let them make it easy for them to refuse; and on no consideration ought a refusal to drink wine or spirits to be combated or met by persuasion or enticement. A staunch total abstinence friend of ours declares that if wine were as nasty to take as rhubarb and magnesia, doctors might recommend it a long time before any one would take a glass three times a day; and a very ardent lover of salmon-fishing and keen sportsman whom we knew never took any other liquor on his expeditions than strong cold tea, with sugar and cream, which, though it does not sound inviting, is a very pleasant potation."

—At the Annual Meeting of the Religious Tract Society, the Earl of Shaftesbury, who was in the chair, said: "It appears to me perfectly marvellous—a signal mark of God's providence over the rule of this institution, that for seventy years we have had no heresy, we have had no schism, we have had no falling off on the right hand to Ritualism, or on the left to Rationalism; and that the writings stand out at the age of seventy years—the age at which man is supposed to have declined—just what they always were. God forbid, I say, that you should ever decline. You have had the three-score years and ten, but I trust that, like Moses, you will reach the age of 120, and that, as it is said of him, that even then "his eye was not dim, nor his natural force abated," so your Christian character as a Society will be stamped in the same mint of love and wisdom and faithfulness and Gospel grace. I am struck also by the varied character and the wide range of your publications; the manner in which they are adapted to every degree of intellectual capacity; the manner in which they suit every feeling, meet every exigency, and satisfy the requirements of every heart, entering, as they do, into domestic life, into public life, and into all distinct relations of man in his individual self. Your works are of such a magnificent character that they equally satisfy the wants of the highest intellect and those of the sweepers of the crossings. Aye, and you have some works which have been alluded to—you have, indeed, had some works at all times, but especially of late—which combine, as it were, the two extremes, making the most forcible appeal to the coldest and stiffest, and, at the same time, the most matured and cultivated intellect, and making a similar appeal to the most wretched and the most ignorant. You have found one who can combine in a single tract such power over the human heart as I do not believe has been exercised in more than one or two instances in the whole history of English literature. I cannot but recall to your attention—you will, no doubt, have anticipated me in this matter, but I must be allowed to give expression to my own feelings—I say I cannot refrain here from recalling to your attention the writings of that dear and admirable woman who wrote "Jessica's first prayer." I might almost say that I trust that dear and good Christian lady does not know the full effect which her writing have produced; but I am sure that if she does know it there is no person alive who, amidst the acclamations of those who have perused a work and bestowed on it their praise, would be more anxious to subdue the rising pride of the human heart and say, "What hast thou that thou hast not received?" Well, now, let me say that your works are of singular and special value in the present day. Speaking as I do in the presence of the Committee of the Religious Tract Society, I may be talking of things with which they are perfectly well acquainted; but perhaps all whom I see before me may not know the pestilential literature which is flowing in such fearful torrents, in such an awful flood, over the whole surface of society. They little know, perhaps, that sensational literature which, beginning with the highest classes, goes down to the lowest; they little know, it may be, the effects which are being produced by the penny literature of the day. This penny literature, I would remark, is very different from that which was in circulation when I was a younger man. Such literature was then of a coarse, obscene, and repulsive character. It was, indeed, so very repulsive, that that was to a certain extent a protection against it; it so offended and disgusted large numbers of those for whom it was intended that that actually prevented its success. Now Satan has devised an entirely new thing,—he has transformed himself into "an angel of light"; now what we have to contend against is insidious, fascinating, and dexterous. A large proportion of the literature which circulates so widely among the poorer sort of people is embellished by engravings of the great masters, and is sold at the price of a half-penny for four or five pages, though the illustrations have much artistic merit. These noxious publications are bought by thousands and tens of thousands, and their contents are drunk in with an appetite which seems as though it could never be satisfied. Now, the evil effect of this pestilential and deadly literature cannot be perceived in a moment; for it does not usually show itself in open profligacy and violence, though there have been instances of that kind of result. There is one work,—I will not name it, but many of you, perhaps, will at once know what work I mean,—in which the object of the author appears to be to represent every act of crime, every form of violence, in a dramatic, chivalrous, and heroic light; and there is hardly a single crime that is perpetrated, however dark and malignant may be its character, that is not represented in the pages of that book, with the aid of illustrations in the form of engravings, as something that raises the man who commits it above the ordinary level of his fellow-creatures; what is likely to be the effect of that among the poorer sort of uneducated people the records of our police courts and of our courts of criminal law will show. There you find, not merely two or three, but thirty or forty instances of young men and young women who have been turned from the paths of order and decency by the fascinations of that kind of literature. These persons have thought that by violating the laws of God and men they must place themselves far above the ordinary level, that they would thus become great, chivalrous, and heroic, and that their deeds would excite the admiration of mankind. (Hear, hear.) Now I believe, you will not see the effect of this mischievous literature for several years to come, and when you do see it it will crop up in so hideous and glaring a form that all your best efforts will be required to break down the giant before you. Through the operations of this Society you are doing everything that you can to supply an antidote."

—The Church of Scotland's *Missionary Record*: "What wonderful changes take place! Seville which has been famous for its Mariolatry, is now the chief seat of Protestantism in Spain. Already the church is far too small for the multitudes who flock to hear the Word of God. Last Lord's-day five women were seated upon the pulpit stairs, and the whole building was packed even to inconvenience; the street, too, being crowded by those unable to gain admittance."

"The Protestants in this city are desirous of

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contributing all they can towards the support of their church, and deacons have been appointed to collect funds to defray current expenses, such as lights, cleaning, &c., which they are now able to meet, independent of a fund for poor and sick members. We have a well-attended Bible class every Tuesday, and a singing-class three times a-week."

"In Malaga the mission of Don Pablo Sanchez appears to be very successful. In Antiguera and Granada are two active evangelists. In Cordova, Don Antonio Soler has gathered a congregation which varies from 800 to 1000. At present his services are held in the 'patio of an English gentleman's house, kindly lent. Don Antonio is the first to have preached the Gospel in this old Moorish city."

—Same: "It is sometimes confidently asserted that Romanism is largely *gaining* in the United States from other bodies. But the 'American Churchman' says: 'We hold it capable of clearest proof that this country has received—take the existing United States together—at least two Romish emigrants to one Protestant, and that consequently at this day the population of this country should be two-thirds Romish, instead of being, as it is, one-eighth Romish. A delusion has been put upon us by the Anglo-Saxon 'common origin' theory. The truth is, Romanism has lost fearfully by American emigration, and is daily losing masses who belong to it by birth and training. The Romish Church known this tolerably well, and at times her bishops have uttered solemn warnings against emigration.' This is confirmed by the 'Universe,' a Romish paper. After stating that 'in one city alone' (New York) the Roman Church 'loses at a single stroke 20,000 souls,' the editor proceeds: 'Taking the figures for New York to be correct—and the authority that gives them is reliable—it is a certain fact that not less than 200,000 baptised Irish Catholic children are lost every year to the faith in America. How true the great Archbishop Kenrick was, when he maintained that the Church here is constantly losing more than it gains! What does it gain? Emigrants—nothing but emigrants. What does it lose? The one case in issue shows that it loses every year! 200,000 of the children of the same poor emigrants. What can be more unfortunate or degenerate than that? 200,000 Irish children—the best Catholic stock in the world—lost every year! Talk of your converts! your growth of liberty towards Catholics! Well may American Protestants be liberal to the Catholic Church, when the latter loses every year, for their advantage, 200,000 of the best Catholic stock that ever received baptism.' Even allowing for possible exaggeration, this utterance is noteworthy."

—*Calcutta Christian Intelligencer*; Notes of a tour in China—"From Ningpo we retraced our steps to Shanghai. The Bishop was anxious to see an inland Mission which was somewhat difficult to reach. Having regard to our infirmities, his Lordship prohibited our joining him in the arduous route. The story of that journey tells well for the pluck and endurance of the Bishop. The only mode of conveyance was a boat, called a 'snake-boat,' so termed, we imagine, from its capacity of performing a tortuous course through all sorts of intricate canals and crooked locks. The boat itself is about 9 feet long, and about 2 feet broad. A man sits at the stern to propel the craft, whilst the passenger lies at full length in the bottom of the boat. When he once takes his station he must lie like a log of wood. Woe be unto him if he seek rest by change of posture! He is sure to get a smart nudge from the man at the stern, and worse than that, he may possibly find his frail craft overturned, and himself floundered in the deep. What of his culinary arrangements? These are few and simple. 'Man needs but little,' that little the snake-boat traveller has to carry between his legs, and every now and then he may take a snatch, provided he keep a sharp eye on the oscillations caused by the outstretched hand and the munching jaws.

"For three days and two nights did the Bishop endure this *happy* state of things, and, strange as it may seem, he actually *enjoyed* it. There was an element of eccentricity and novelty about the whole thing which charmed the good Prelate whilst it exhausted him. The truth is the Bishop is so happily constituted, that in every situation he finds something to comfort or amuse. Ah me! would that we could always see silver linings on our clouds. No doubt *they are there* if we could only detect them.

"The Bishop had purposed to go on to Shanghai in the snake-boat, but it become evident he could not reach that place in time for service on Sunday morning. As he was announced to preach it was all-important that he should seek other means of locomotion. A pair of willing legs were all that he had to rely upon; so, quitting the lazy boat he sallied forth on foot; after a walk of 25 miles across country he reached in time for service, and thus established his claim to be regarded as a *muscular Christian*.

In nothing is the backwardness of China more manifest than in the very defective modes of travelling provided. It will hardly be believed that in a country boasting a civilisation more ancient than that of India, wheel-carriages are unknown. Yet this is very nearly the truth. Except in the extreme north of China such vehicles are utterly unknown. Land-travelling is carried on by means of chairs carried like palkies on men's shoulders. But the chief means of communication is by water. The whole country is intersected by a net-work of canals, on which myriads of boats are constantly plying. As there are no carriages, of course there are no carriage roads: nothing more important than footpaths are any-where to be seen.

"Much talk and some effort has been put forth on the question of introducing railways and telegraphs, John Chinaman however shakes his head and says —'Can't be done; *Fung Shuey* would be aggrieved.' Now this *Fung Shuey* means almost anything and everything that is superstitious. Its chief import however is *geomancy*. The Chinese, from the Emperor downwards, have a profound conviction that a host of a deities preside over different localities, and are very jealous of disturbance in their respective spheres. The gods of hills and rivers have a strong antipathy to tunnelling and bridging—the gods of the air would rage most horribly were telegraphic wire to penetrate their domain. The gods are moreover very spiteful, and would be sure to avenge themselves on the presumptuous disturbers of their repose. Some three years ago the foreigners at Shanghai after a vast amount of manœuvring and entreaty, at last got permission to run a telegraph for a few miles out of the city. Hardly had the wire been set up when a man in the neighbourhood took ill and died. From all sides the cry arose, '*Fung Shuey* has been outraged, and here is the result.' The Government immediately ordered the removal of the wire, and so the innovation ended."

PASSENGERS SAILED.

Per *Salsette*, 15*th*:

For Marseilles.—Mr. Thos. Nash, Mr. P. Chrystal, Lieut. W. Reynolds, Mrs. Ellis, Lieut. Joyce, Lieut. Smith, and Mr. Grant.

For Southampton.—Mr. J. S. Whitaker, Mr. J. F. Child, Mr. T. Simson, Mr. Holder, Major Annesley, Mrs. Bluett, and Lieut. Simmons, R.E.

For Suez.—Mr. C. Deetjen, Mr. W. Klusmann, Mr. E. L. Grundy, and Mr. O. Muller.

For Aden.—Lieut. Hogg.

PASSENGERS ARRIVED.

Per *Rangoon*, 11*th*:

From Southampton.—Mr. G. Burnell, Mr. R. Ballard, Mr. J. Aspin, Mr. R. Urquhart, Mr. C. Roberts, Staff Surgeon Simple, Mr. and Mrs. Wood, Mr. H. G. Scott, Mr. C. Nixon, Mr. and Mrs. Floyed, Mr. E. T. Sealy, Mr. H. T. Marreco, Major E. D. Eales, Mr. J. R. Greenhill, Mr. M. H. Jay and Corporal Stevens, wife and child.

From Marseilles.—Captain Henchy, Mrs. Henchy, Mr. J. Wauchope, C.B., Mr. Ferguson, Mrs. Ferguson, Mr. J. H. A. Poulton, Dr. Sinclair, and Mr. N. Tyabjee.

From Suez.—Mr. O. Muller and Captain Hall.

From Aden.—Lieut C. E. Bell.

DOMESTIC OCCURRENCES.

MARRIAGES.

NEWPORT—LECHLER—June 8th, at the Mission Church, Salem, by the Rev. M. Phillips, the Rev. G. O. Newport L.M.S., to Rosa Machell, second daughter of the late Rev. J. M. Lechler of Salem.

O'DONOGHUE—THOMPSON—June 14th, at Poona, by the Rev. G. A. F. Watson, Miss G. E. O'Donoghue, to Mr. F. S. Thompson.

DEATHS.

SEADON—At Bandora, on the 11th instant, William, son of Mr. Thomas Seadon, aged 4 years.

FAULKNER—May 31st, at South Norwood, near London, Louisa, the beloved wife of Alexander Faulkner, Esq., Deputy Commissioner of Customs, Surat.

MANSON—June 10th, at Malabar Hill, of typhoid fever, Mary Ann, wife of George Manson, Esq., aged 19 years.

UNWIN—June 3rd, at Deesa, Pensioned Conductor Isaac Unwin, late of the Ordnance Department.

BRUCE—June 8th, at Deolie, Rajpootana, Arthur Neill Bruce, Captain Bombay Staff Corps and Political Agent, Harrowtie, deeply regretted.

WILLIS—June 14th, at Parell, Annie Constance May, daughter of Mr. and Mrs. Henry Willis, aged 2 years and 4 months.

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